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WEEKLY REVIEW.

—A CORRESPONDENT tells us that the Rev. C. P. Hard of Madras has been at the Neilgherries for five weeks, and has held services at Coonoor, Wellington and Ootacamand, at which seventy persons have professed conversion. Wellington is the military station, and a good many soldiers were among the seekers.

—CONCERNING the dearth that occurred in Israel for three years and a half in the days of Elijah, the Scripture clearly gives us to understand that it was specially on account of the reigning idolatry. We learn that there were in the land 7,000 who had not bowed the knee to Baal; yet we have no reason to believe that they were exempt from the sufferings that came upon the people generally. Many such doubtless perished in the famine. As the true servants of God they had their own peculiar consolations, and death was a different thing to them from what it was to the idolaters. Elijah himself had to spend the years in exile and privation. The famine was none the less a judgment of God upon the nation. Nations, as nations, can only be dealt with in this world; national sins involve national punishments. We have for many years borne our protest against the Government maintenance of the Opium traffic and of the Abkarry in this country, the former involving a great sacrifice of life in China, estimated at hundreds of thousands annually, and the latter so terribly demoralizing and pernicious to the people of this country. We have not hesitated to say that the Government gains nothing by these sources of income, satisfied as we are that the overruling Providence of God is constantly calling for the surrender of these millions by allowing unanticipated troubles to befal the country and enhance the expenses of Government. We cannot therefore agree with those who denounce the author of the Memorial to the Viceroy published by us a fortnight ago, as though he were guilty of great presumption in tracing a connection between the Opium and Spirit Policy of Government, and the disasters that have come upon the country. How is it, says our Lord, that ye cannot discern the signs of the times? We do not need an inspired messenger to tell us that a Government Policy which sends 100,000 chests of Opium to another land annually, and establishes grogshops in every street of the city and every village of the country, is highly displeasing to God. The word of God emphatically declares to us that God will visit for these things. We believe that God has a two fold controversy with this land: first, he has a controversy with the people of this land because of their persistent rejection of his Son and preference of the grossest forms of idolatry to the Gospel, and willingness rather to be without a religion than to receive that which He graciously offers them; and He has a controversy with the Government because, while professedly Christian, it does not honor Him and is established by iniquity. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" How accurately do these words describe the Opium monopoly and traffic. Mischief framed by a law, is mischief placed under the protection of law, licensed. We are constantly told that the Opinm Revenue is a necessity to the Indian Government, a *sine qua non*, in other words the ruling power is established by it. The scourge that is now desolating the peninsula of India is not an isolated thing. Since the Mutiny there has almost always been a famine in India. Like the ghost in Hamlet it disappears in one place only to appear in another. With a wonderful impartiality it has visited all parts of India. We know that what we are now saying is most offensive. The frown of society is against the one who utters such things. The spirit of the age is altogether against the recognition of God in Providence. And people are very ready to quote the words of our Lord regarding the Galileans slain in the temple and the people slain by the falling of a tower in Siloam. But these were not national events. Our Lord would however have the people see in them the tokens of a coming judgment. "Except ye repent, ye shall all likewise perish." What is the meaning of the word LIKEWISE? There is in it a plain reference to the destruction of Jerusalem when the blood of so many would be shed in the temple, and when so many would be killed in the overthrow of the city towers. In the 12th ch. of Acts we have an account of the judgment that came upon Herod because he had failed to honour God in the presence of the ambassadors of another country. We have no pleasure in saying distasteful things, but we would be recreant to our deepest convictions if we did not trace the hand of God in the events of these times.

—MR. DUNCAN, Professor of Logic and Moral Philosophy at the Presidency College, Madras, has sent a long letter to the *Scotsman*, complaining of the remarks made by Rev. W. Miller, of the Free Church Mission, Madras, in a speech delivered before the General Assembly, with regard to the Government system of education in India. Mr. Miller had said:

"The Government of India, had seen fit to establish a system of education from which every Christian element and every religious influence was as much as possible excluded."

We should not have thought that any exception would be taken to this statement. It would be easy to prove from Reports of Directors of Public Instruction in India that this was exactly their conception of the matter. The school-books that have been prepared for the use of Government Schools, have been prepared with this aim distinctly in view. And this has been increasingly the case. When we first came to India there were certain Christian allusions in some of the books used; but a time came when Mr. Howard, Director of P. Instr., could boast, in one of his Reports, that all such had been 'weeded out,' (his own expression). In fact, Mr. Miller might have gone a little further, and said that while all approaches to Christianity were eschewed, something like an Anti-Christian sentiment was not unknown. Professor Duncan surprises us not a little by replying thus to Mr. Miller:

"As Mr. Miller's remarks refer particularly to the Presidency College, I take this opportunity of stating most emphatically that neither by command of the Government we serve, nor by unwillingness and opposition on the part of our pupils, do we Professors feel debarred from attending to the higher spiritual interests of those committed to our care."

This is a very interesting statement, and it is evident that the Madras Presidency is unjustly styled "the benighted." We were certainly not aware that Government professors were authorized to attend to the higher spiritual interests of the Native youths committed to their care. On the contrary we had always supposed that the Native community were guaranteed against any such attempt on the part of their Professors. The higher spiritual interests of the scholars are consulted when they are made acquainted with the true God, his requirements, his scheme of redemption, the conditions of enjoying his favor, etc. We should like much to be more definitely informed as to the way in which Professor Duncan seeks to promote these higher spiritual interests among his pupils. Is there not some mistake? When he speaks of highest spiritual interests, is he not thinking of something a good deal lower done in the scale? What is noteworthy is Mr. Duncan's attempt to show that if the teachers in the Free Ch. Mission College were to secure the highest spiritual interests of any of their pupils, it would empty their college. According to this, it is only in the Government Colleges that the highest spiritual interests can be secured.

—THE special religious services held for some years at the season of the Dasara, at Lucknow, commence this year Oct. 13, (Saturday) and continue through the following week The meetings will be in charge of Rev. Dr. Thoburn of Calcutta. It is expected that a good many will come from distant places, and a cordial invitation is issued to all who can, to come and take part in these interesting services. The primary object of the meetings is to obtain a fuller baptism of the Spirit for Christians, though there will also be evangelistic services. Free lodging is provided, and good board at a merely nominal rate may be obtained. Should any of our readers find it convenient to attend, they are requested to notify the Rev. J. H. Messmore, Lucknow, of their intention.

—A GANG of Brahmin swindlers cheated a banker of Ahmednuggur of about Rs. 10,000, availing themselves of a woman who personated the ex-queen of Baroda, into whose august presence he was introduced with great ceremony. Returning with him from Baroda all put up for the night at the Dhurmshala, Tardeo, but before morning the rascals disappeared, leaving the banker alone. When it dawned upon his mind that he had been swindled, he reported the matter to the Police and five of the men were quickly arrested and the money recovered. But, probably remembering what an awful sin it is to molest Brahmins, according to Manu and other authorities, the banker's heart failed him, he gave up the prosecution, and the Brahmins are set at liberty, to seek some other dupe.

—IN the famine-stricken districts of Madras there were 113,494 deaths reported in July, against an average (for five years) of 33,442, being an excess of 80,052. But there is reason to believe that many have died whose deaths are not registered. Great numbers have died by the road side, and many have gone to other districts and died there. If we suppose that 5,000 a day are dying in the two presidencies, it can hardly be thought an exaggerated estimate. We saw lately a photograph of the sufferers gathered in the compound of the Rev. C. Harding, Sholapoor, and it was one of the most heart-rending pictures we ever saw. They that have tears might well prepare to shed them, as they behold the testimony of these photographs.

—IT is sometimes good for us to know what others think of us, and the Editor of "the Christian Tower, set for the Defence of Truth and Remedy of Error" is not unwilling that we should enjoy this advantage. About 23 pages of the number for September, (considerably more than

half of all) are filled with stern rebukes of the *Bombay Guardian*, written by the Editor and his sympathizing friends. Our readers may perhaps remember the paragraph in which we ventured to remonstrate against the rising tide of denunciation of all organized bodies of Christians, apparent in the "Tower." This has elicited the replies with which we are here honoured. The first communication is by G. W. He shows at once what the melancholy position of the *Guardian* is, by declaring that "the Brethren hold the truth as it is in Christ Jesus, and *none others do.*" Knowing the hardness of our heart he has put these last words in type a third of an inch long; and the writer expresses his regret that he has not type big enough to reach from Rangoon to Bombay. We fear that even such type would fail to overcome the obduracy of our heart. He adds: "Only those who answer to Philadelphia have the truth. These keep the word and do not deny the name of Christ. Of course the *Bombay Guardian* will say, Don't Spurgeon and Talmage and others do the same? *They Don't.*" These two last words are in types nearly an inch high. Spurgeon, Talmage and others do not keep the word and do deny the name of Christ, because they do not belong to Philadelphia, that is, to the Brethren. For Philadelphia is ascertained to mean the Brethren, by these three characteristics: (1) Thou hast a little strength, (2) and hast kept my word and (3) hast not denied my name. The editor regrets that he has not bigger types, but promises to make up for it by a number of replies long enough to reach from Rangoon to Bombay. The next article, by M. L., is entitled "Charity of the noble *Bombay Guardian* to the poor Christian Tower" in which the former figures as the Pharisee, issuing the "Papal Bull" from the "Bombay Vatican;" as "the hawk of Bombay," as "His Holiness of Bombay," etc. We are again notified of the awful position taken up by us in venturing to criticize "the boldest religious paper of the East," having for its motto, 'To this end came I into the world that I should bear witness unto the truth; every one that is of the truth heareth my voice.' This writer tells his readers that the Editor of the *Guardian* is a rare saint in his own estimation who has not sinned for 30 years and cannot sin, and that he wants to strangle the *Tower* because it published some contributions which the *Guardian* had rejected. We confess that we were not aware of either of these dreadful things. The next of these Philippics is entitled "Uprightness of the *Bombay Gnardian*," and is by M. S. F. This is followed by C. T. and this by H. Bohain. These with the Editor, are we presume "the Brethren," the "Philadelphia" of Rangoon. Finally, we have the Editor's Reply to the *Bombay Guardian*. He thus begins: "A certain orator named Tertullus—the *Bombay Guardian*—has brought accusations against Paul the prisoner,—*ourselves*—before most noble Felix—the *public*" and so on parodying the words of Acts xxiv. The reply is not wanting in amenities like those we have culled above. "Dearly beloved in the Lord!" he says to the halting ones, "see here your way out of the camp to suffer with your Master and not with your sect. For if ye suffer with Him, not with some religious founder of a sect, ye shall also reign with Him. Elijah's challenge was, Choose ye this day whether ye shall serve Baal (Sect) or God. And for this, ye Israel of Jehovah, are we this day pulled in pieces before the public by King Ahab of Bombay!"—"God blesses what the *Guardian* curses." Supposing that not many of our readers would see the *Christian Tower*, we have thought it well to give them an idea of what is said about us in the same. We cannot promise to bestow the same amount of attention upon the multitudinous articles that are to follow till the distance from Rangoon to Bombay has been measured.

—It is said that the success of the Turks in the present war, so far, is very much owing to the fact that they have armed themselves with a very marvellous weapon, the Peabody-Martini rifle, which they have obtained in large quantities from America. The peculiarity of this rifle is the wonderful facility afforded for loading. We also hear of a "Cannon-Revolver," which throws eighty shells of one lb. each a minute, each shell breaking into 24 fragments. It begins to be effective at a distance of two miles. The French Government have just adopted this.

—We have received a letter signed "A Member of the Established Church," taking exception to what we said in our issue of Sept. 8th regarding the marriage of a believer with a worldly person. The writer asks, Do you really place the members of the Established Church on a par with the heathens or unbelievers, mentioned in the Scriptures? But we said not a word about members of the Established Church, and we are utterly at a loss to know on what grounds our present correspondent insists that by "a woman of the world, who makes no profession of conversion, but is fond of dancing, card-playing and other worldly amusements," was meant a member of the Established Church. For one thing, we may assure him that the letter in which our opinion was requested, came from a different part of India from that whence he writes. He thinks it would have been more Christian-like, to have decided that the believer might unite himself with the woman of the world, in the hope that by his influence on her affections, another lost sheep would be brought to the fold. That only is Christian-like which accords with Christ's word. It is written, Thou shalt not tempt the Lord thy God, and this is done when men disobey the Master and expect Him to bless their procedure. Whatsoever is not of faith is sin, and faith can take no step without a divine warrant. The correspondent thinks that the order in Corinthians simply forbids marriages with the heathen; let him read carefully what our Lord says about 'the world' in John xvii. He is speaking of Jews, not heathen, and he prays that his disciples may be kept from the evil of the world. He teaches us to pray, Lead us not into temptation; but the man who allies himself for life, to one that may have many charms but is not living for Christ, is certainly walking into the very heart of temptation, and in nine cases out of ten such will find that the victory is on the side of darkness rather than light. If our heart condemn us not we have confidence towards God; otherwise, we have not confidence and cannot look to him for the help that is needed.

—The Rev. Mr. Pym, who is visiting India on an Evangelistic tour, is expected in Bombay next week. We believe that he will proceed first to the south of India, and be among us at a later period. Let our readers pray much that a large blessing may accompany his ministrations throughout India.

—At a pleasant tea-meeting held at Falkland Road, on Wednesday, some reports telling of Woman's work for Woman in Bombay were read. Addresses were made by Dr. Partridge and Messrs. Bowen, Blackstock and Smith, and some hymns were sung. The attendance was good, notwithstanding the storm.

—We saw something in print the other day to the effect that Government by some culpable neglect of sanitation laws, had allowed the population of S. India unduly to increase, and that it was this redundancy that was now being swept away. This gives us altogether a new conception of the responsibilities of Government in modern times. Is Pharaoh to be our ideal of a sanitary reformer?

—If any thing would check the mania for testimonials, memorials and similar schemes for making the memory of the dead further the ends of the living, we should think it would be the Grand Lottery in aid of the Fund for lighting and furnishing the Mayo Memorial Town Hall at Allahabad, to be drawn in November. It is a Lottery for one lac of Rupees. About a quarter of this is to be for the Fund, the rest goes to 17 persons who draw the prizes. It would seem that respect for the memory of Lord Mayo spent itself in building the Hall, and the appeal is now to the covetousness of 20,000 persons who pay five rupees for a chance of getting ten or twenty thosand daughters who prophesied. There were prophe-

The feebleness of Government in all moral questions is ridiculously manifest in the futile attempts to put down lotteries in India. Perhaps the next thing we shall see, will be a humble imitation on the part of the Government of India, of the Austrian mode of raising revenue by lotteries.

—The Rev. Dr. Mylne, Bishop of Bombay, has been very seriously ill this week. Hopes are now entertained of his recovery.

—A violent storm of wind, lightning and rain burst over our harbour and city Wednesday afternoon, and in a few minutes a large number of Native-boats, many of them laden with cargo, were sunk. It is said that more than fifty were swamped, and there is reason to believe that a good many lives have been lost.

—Some people can never enjoy any thing unless the pleasure of drinking is superadded. We were in a fair way to have a nice garden in Bombay, the Victoria, but a Museum, nice walks, sweet flowers, strange plants, statues, water-works, birds, beasts, nice dresses with men and women in them, music, conversation, all these fail to satisfy unless a drinking place be set down in the midst! Our Municipality have decided to give certain wine and spirit merchants the opportunity of doing a stroke of business in the Victoria Gardens. It is said that entertaiments *a la Cremorne* are also to accompany the establishment of a drinking saloon, and the aid of the Police is promised, to hinder the unpleasantnesses that sometimes spring out of these things, from becoming excessive. Now, there are a good many, in the corporation called the public, who consider that the gardens are in a fair way of being spoilt by being made the centre of questionable attractions, and we would humbly submit to the fathers of our city that they should reconsider their decision.

The Bombay Guardian.

SATURDAY, SEPTEMBER 29, 1877.

WOMAN'S MINISTRY.

Prophesying, in the New Testament, means the setting forth of God's word under the leading of the Spirit of God, and not merely the prediction of future events. Even in the Old Testament it is not restricted to that meaning. In the books of Isaiah, Jeremiah and other prophets, the merely predictive portion is by no means the largest. There is reproof, admonition, pleading, instruction. The apostle Paul tells us what the scope of prophesying is in 1 Cor. xiv. 3: He that prophesieth speaketh unto men to edification and exhortation and comfort. In other words prophesying is preaching, in the best sense; preaching in the Holy Spirit. The Corinthian Christians were disposed to make more of the gift of tongues, because the supernatural was more conspicuous in it than in the gift of prophecy; it excited wonder; but Paul points out their error, and bids them rather seek the power of so speaking to their brethren as to edify, stimulate and comfort. To the Thessalonians Paul says, Despise not prophesyings. These were specially for the advantage of believers (1 Cor. xiv. 22) but tended also to bring unbelievers also under conviction (24, 25). He says to them: "Ye may all prophesy one by one, that all may learn and all may be comforted." It must be confessed that our modern churches are very wide of the mark here indicated. The rule now-a-days is, One may preach and the rest may all listen and learn and be comforted. However when Paul preached, he seems to have had the preaching all to himself, even preaching till midnight, and having an after-meeting till day-break, Acts XX; and there were certainly pastors of churches. It does not seem that there was one hard and fast line of things in all the churches, but rather, diversities of operations.

The prophetic unction was not confined to men, but came also on women, in accordance with the prophesy of Joel. Philip the evangelist had four

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tesses in the church at Corinth. Paul directs that when they prophesy they should wear a veil, and gives the same direction regarding the women that lead in prayer. Among the Greeks there was a state of society differing somewhat from that among the Jews. There was not so much freedom for women. They were accustomed to think unfavourably of women who appeared in public. Sometimes the emissaries of rich and lustful men, made their way into Christian meetings, and Paul refers to them as angels, i e. messengers. In 2 Sam. xi. 3, we read that David sent messengers to take the wife of Uriah; in the Gr. it is 'angeloi,' angels. It was a fearfully corrupt state of society that prevailed in Corinth and other Greek cities; and Paul thought it best that there should be some restriction put upon the public praying and exhortation of the sisters, to the extent mentioned. Anna, a prophetess, when the infant Jesus was brought into the temple, gave thanks publicly, and there was nothing in such ministrations to offend the Jews. The first evangelists were Jewish women; they bore to the apostles the news that Jesus had arisen, the glad tidings afterwards to be preached to every creature. As the woman was first in transgression, so she would be first in redemption. How active a part Christian women took in the work of the Church, is evident from the Acts and from the Epistles. The last chapter of Romans mentions by name many women of that church who were well known as workers for the Lord. The women are just as prominently mentioned as the men. In Philippians Paul speaks of "those women who laboured with me in the Gospel." In two places Paul uses language which has been understood as teaching that women ought never to open their lips in meetings. But it is impossible that after pointing out that women who prophesy and pray in the church should have their head covered, Paul should, in the same letter say, It is not permitted them to speak, unless we understand this last word in another sense. What Paul forbids here, is—talking in church while others are speaking or worshipping. "If they will learn any thing, let them ask their husbands at home." Some of them were accustomed to ask for explanations during the service, and Paul objects to it. "I suffer not a woman to teach, nor to usurp authority over the man," says Paul in 1 Tim. ii. 12; but we know that he did suffer women to prophesy. Honorable mention is made of Priscilla, in Acts, because she taught the way of God more perfectly to Apollos, a man mighty in the Scriptures. What Paul condemns is the assumption on the part of the woman of a right to dictate, and impose her own views upon others. And we can hardly doubt that he has special reference to the state of public sentiment among the people of that day.

Such cases as that of Miss Geraldine Hooper (Mrs. Dening) and others, in England and America, who have been wonderfully used of the Lord in the conversion of sinners, had led many to enquire more carefully concerning the Scripturalness of women's ministry, and much of the strong feeling against it that once existed, has passed away. It is evident that women are not called to take part in the government of the church.

THE TIME OF THE END. XIII.

We propose now to consider the 11th chapter of Romans and its testimony regarding the future of the Jews.

"Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." The rest here are the great body of the Jews, who will not see in Jesus, the Christ. "Have they then stumbled that they should fall?" *i. e.* fall finally and have no more a share in the convenanted mercy of God? "God forbid! but through their fall salvation is come to the Gentiles, to provoke them (the Jews) to jealousy." Their fall gives riches to the world; their impoverishment is the riches of the Gentiles; if so, "how much more their fulness?" Great blessing came to the nations through the rejection of Christ by the Jews and their persecution of his servants; *a fortiori*, says Paul, we may expect far grander results from their conversion to Christ. By 'their fulness' Paul evidently means their turning to the Lord in great numbers, on a scale that may be said to be national. The argument is stated again and again. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "They also, if they abide not still in unbelief, shall be graffed in; for God is able graff them in again." To graff them into what? Not into Judaism, but into that same covenant in which all believers stand. All the believers of this dispensation are represented as in that olive-tree. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Now what is meant by the fulness of the Gentiles?" Does it mean all that are to be converted? We have previously seen that the fulness of the Jews is to be followed by extraordinary fruit among the Gentiles, far eclipsing the greatest triumphs of this dispensation, whether in ancient or modern times. The fulness of the Gentiles, must then, in the nature of things, be used in a somewhat restricted sense. It corresponds, perhaps, to the words, 'when this Gospel shall be preached in all the world (among all nations, says Mark) for a witness, then shall the end come.' The Gospel must be published in all lands; all nations must be proved by this touchstone, as to whether they are minded that Christ should reign over them or not. See Rev. xix. 6, 7. As John the Baptist came preparing the way of the Lord among the Jews, so the servants of the Lord are preparing his way among the nations: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." We are expressly told that the conversion of the Jews will be followed by an unprecedented triumph of the Gospel among the nations; and 'the fulness of the Gentiles' which is introductory to the conversion of the Jews, must be something different from "the riches of the Gentiles" that follow that event. The fulness of the Gentiles synchronizes probably with the times of the Gentiles, in the words: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

This last passage suggests the question, Will the Jews occupy and possess Palestine before their conversion? We do not think so. We are strongly persuaded that such an event is impossible. They were sent away from Judea because of their rejection of the Messiah, and we are sure that there is no power on earth that can restore them so long as they are in that mind. By restoration, we mean, getting the country into their own possession. The Emperor Julian knew that if he could re-instate them he would falsify the prophesy, and did his best to accomplish it but failed. With regard to the many prophesies of restoration in the Old Testament, we are to bear in mind (1) that these were chiefly given before or during the time of the Babylonian captivity, and were intended to comfort the Jews during that captivity, and were so understood by them. (2) That this was naturally the form which the promise of God's favour to them as a nation, would take. New Testament blessings in N. T. language could not have been understood by them; they knew of nothing greater than Judaism. Judaism means a nation chosen from other nations, having a revelation in which others have no part, a theocracy surrounded by heathen nations. In Christ all this is swallowed up in "a glory that excelleth." So the apostles quote the very promises that speak of the glory of the chosen people and apply them to believers. And what is remarkable is, that neither in this 11th ch. of Romans which treats of the future of the Jews, nor in any other portion of the N. T. is the restoration of the Jews to Palestine spoken of. The apostles counted all but loss for the excellency of the knowledge of Christ, and felt that no affinity could be closer than that which binds believers. "There is neither Jew nor Greek, in Christ," said Paul.

That the Jews (when converted) will not be restored, we do not say. But the all-important question is that of their conversion; in Christ they will find a thousand Jerusalems. Paul's supreme desire was that Israel might be saved, and this should be our heart's desire and prayer to God. And it is evident that the greatest triumphs of the Gospel are connected with their conversion.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I observe in your issue of the 15th instant the following remark. "It appears to us "that some plan should be devised whereby famine "relief should be extended to the villages of the af- "fected districts, and not all concentrated in large "places." This, I presume refers to the Bombay Presidency. Your kind-hearted readers will no doubt be glad to learn that in the Madras Presidency relief began to be given in villages 5 months ago; and is now given in almost every village, the exceptions being where 2 or 3 are very near to each other, (say, a mile apart) relief is given in the one where the largest number of distressed persons reside.

All able-bodied persons wishing for work are employed on Relief Works, and all the rest, excepting those who have any means of subsistence, receive either a money allowance equivalent to the price of a pound of grain in their several localities, or (in the case of those unable to cook for themselves and having no friends to do so for them,) are provided with cooked food, consisting of 16 ounces of grain and 2 ounces of dholl; half given in the morning, and half in the evening. Children under 12 years receive half of the above allowance in money or food. Famine Officers have been appointed to every Taluq who are continually itinerating in their charges, to see that the liberal measures enjoined by Government are properly carried out, and no really necessitous person left to die of starvation. This is not merely hear say. As a Famine officer, I have visited about 200 villages during the last 3 months, scattered over an area of nearly 900 square miles, many of them twice or oftener; having travelled on horseback about 600 miles, inspecting those relieved, removing a few who are strong enough to work and directing them to our Relief Works, taking on to our lists all who are found to be distressed, instructing, and, where necessary, correcting and punishing the neglect of village heads, examining Relief Kitchens at the Central Relief Houses (of which there are 5 in my charge), issuing cloths to half-naked women and children, opening out works for the able bodied poor, such as roads, repair and improvement of tank and irrigation channels, filling up pits and fort-ditches in villages &c. &c., too numerous to give in detail. In Relief *Camps*, where the inmates live in enclosed spaces provided with large huts, a more liberal allowance of food is given, amounting to 1½ pounds of grain, besides dholl, ghee, condiments, vegetables, salt, tamarind, chillies &c., the quantity of food being, in my opinion, more than sufficient. The sick are attended to in Hospital huts and receive medical treatment and hospital comforts. The quantity of food given in Relief *houses* (not camps) and in villages to those unable to cook their food, or get it cooked, is I find, from experiment, quite sufficient for persons generally who are not required to work. It affords about 20 ounces of *cooked* food twice a day or 2½ pounds per diem. Chillies, salt and tamarind are given in addition. Suckling mothers receive the allowance for themselves and their infants. Village Headmen are required to perambulate their villages and bring in all the distressed. Taluqs are divided into 12 or 15 Ranges or Village circles, containing 15 to 20 villages each, and an Inspector of each circle has to visit each Village once a week. Tahisldars (Mamledars you call them) have to be constantly on the move, checking and supervising all proceedings. In spite, however, of all these and similar precautions, though much distress has been and is being relieved, and much misery averted, cases of distress painful to behold, do now and then crop up, owing to the stupidity, apathy and avariciousness of petty officials, especially of the Patels and Village Inspectors. Famine Officers are doing all they can to destroy or minimize the evils, in some places, with considerable success. But praise be to our gracious God, the showers of rain which he has so graciously sent (in answer to the prayers of his believing people, vauuters of the suppre-

macy of natural laws notwithstanding) have already operated most beneficially; a great weight has been removed from the minds of those who were trembling and almost terrified at the prospect of a continuation with tenfold horrors of the famine. The seasonable showers have revived the crops, much of which had begun to wither and droop, but which are now green and flourishing: and one is almost tempted to exclaim in the words of Isaiah "The mountains and "the hills break forth into singing and all the trees "clap their hands with joy." A great number of persons are finding congenial employment in the fields in ploughing, sowing and weeding. Some have even begun to reap the crops sown at the first fall of rain in May. The rain has come in the nick of time for the rubbee or second (cold weather) crop, which is the principal one of this District. On the whole, all fear of a continuation of the famine has been removed, and we have much cause for thankfulness. Praised be the name of the Lord.

Yours Faithfully,
A Famine Officer.

NOTICES.

Received for Famine Relief, from L. E. Firth, (list 22.) Rs. 7-3-0; from Miss Smith, (list) Rs. 13-8-0.

Mr. Gayford, of the Society of Friends, will (D.V.) preach at Falkland Road Hall tomorrow, 11 a. m. Rev. Mr. Row, in the evening.

Epitome of News.

Saturday, September 22.

—A writer at Agra describes the painful state to which affairs have reached there, as all hope of rain is now past: "The rains are now a thing of the past. Famine stares us in the face from all quarters. The bunias have made matters worse. The prices of grain are so fluctuating that it would not be safe to fix the rates. Although corn is stored up in granaries, yet that greedy class of persons are not at all inclined to dispose of it unless they are offered imaginary prices for the same! True, the khariff crop is spoilt, and there is a bad look out for the rabi also, but still there are vast quantities of grain stored up here and in the surrounding villages sufficient to last us for many years. A strong hand like that of Aurungzeb is required to curb the monopolising spirit of the bunias. The poor people, whose distress at the present moment can better be imagined than described, naturally look forward to the humane British Government for protection, and if the Government is going to leave them in the lurch, there is no other alternative left to them but to act as they please.

—To the Library of the Elphiustone College Sir Cowasjee Jahangeer has given Rs. 500 for scientific books.

—The bodies of a man and of a woman were found drowned in the Moombadevi tank, Friday.

Monday, September 24.

—A student of Elphinstone College, writes to the *Times of India* on the effects of collegiate instruction in this country, summing up as follows: "If he is a thinker, he is in a fair way of becoming a thorough-going *Agnostic*. If his sensibilities have a preponderance of faith and poetry in them, he becomes an intelligent Theist. But if he neither feels intensely, nor thinks perseveringly, he grows callous about all matters of religion, considers all creeds as old wives' fables, and their upholders as either hypocrites or impostors."

—Same: "We hear that the Government of Bombay have granted a site in front of the newly built school of Miss Prescott, on the Esplanade, to Mr. Manockjee Cursetjee, the Chairman of the board of directors of the Alexandra Native Girls' English Institution, for the purpose of erecting a school building for the institution."

—Rev. E. Lewis of Bellary mentions the following cases of distress found by him in three weeks:

"On the 21st of August, I found in a village temple a man about 50 years of age in a dying state, reduced to a mere skeleton; his wife was with him, herself in very poor condition. She was daily gathering from the fields a plant, very coarse and astringent, which, when boiled, was their only food. Their son had been working on the road, but had given up, he said, "to look after the old people," and there were the three starving together. I urged the young man to go to work, and support himself at least. The following day the old man died, and the son took his mother away.

On the 23rd, we found a man who was in the gang of coolies on the road, but so weak that he could not stand. In the same gang were his wife and five children—four of the children most pitiable objects. The mother and infant appeared tolerably healthy. The whole family we had immediately removed to the camp, and fed them. In two days the father and two children died; two of the other children are making scarcely any perceptible improvement. Food produces diarrhœa.

The same day four children died in the neighbouring temple.

On the 29th I met a young man in a village twenty-five miles from his home, whose feet and hands were very much swollen from want of food. He said he wished to work, but was afraid he could not do much. He begged me to send him to his home, which he had left two months ago, in search of work. I could see that he was dying, and provided food and shelter for him for the night. The next morning, when I came to see him, he was dead.

In the afternoon I saw a young man tottering on the road from a near village, when he suddenly fell. He could not get up himself. I had him removed to the temple: but he was too far gone to swallow even a little rice-water, and died in a few hours.

Immediately after this, I went to the banks of a small stream close by, and found an old man lying in the sand; he had walked some distance, hoping to get to the town before night came on, but his strength had failed him. He was nothing but skin and bones.

On two different roads in the same neighbourhood I saw women with little children crying most piteously, mothers and children fearfully reduced—the children begging for food; the mothers sometimes cross with them, and pushing them away, then breaking out into a wail, and hugging the children in despair.

More pitiable still was the sight of a father, with his two surviving children, crawling along the road till he fell, and the children fell upon him and clung to him. It was a long time before this man could swallow a little rice-water we got for him, he was so exhausted.

On every road over which the grain carts pass, may be seen hosts of children, and many men and women eagerly scrambling for what little grain may have fallen, or else picking up single grains from the dust.

Some people who have become very weak from long fasting, when food has been offered them, have begged us not to trouble them with food, as it would only produce diarrhœa.

The above instances are altogether apart from those who are found in relief-camps, or the many who are getting relief in their own villages."

—Five of a gang of Brahmin swindlers have been arrested. They had apartments at Baroda, and a woman personating the ex-queen of Baroda, and induced Ootumchund Rajmul, a banker of Ahmednuggur to wait upon her and arrange for a loan of money. They got Rs. 10,000 out of him and then disappeared. Khan Bahadoor Akbar Ali found five of the men.

—The case against Hem Nath Bose, Post-master of Howrah, has been dismissed.

Tuesday, September 25.

—A writer in the *Bombay Gazette* says: "Why not employ the military in controlling all famine exploits, and utilize them in distributing famine relief under military authority, giving distinct localities for commands as though in war; watching given boundaries out of which no one could proceed without a pass: guarding and escorting grain as though it were travelling through an enemy's country; protecting life and maintaining strict order in every direction, instead of eating their heads off in cantonments, making a positive profit out of the famine while doing nothing to assist it—not because they are not willing but not called on to assist? A few good native officers and non-commissioned officers, at such a crisis, with all the rewards of war held out to them for good and gallant conduct in saving life, would be simply invaluable to every officer engaged in famine operations. On all sides the cry is the sad want of reliable subordinates, the terrible rascality that forestalls the wishes of Government and prolongs starvation, short measure and the combination of rascals to cheat in every possible manner they can."

—The Government of India has bought Sir Seymour Fitzgerald's house, Bella Vista, at Mahableshwar for Rs. 32,000, about one-third of the original cost of building the house.

—The *Times of India* says the *South of India Observer* is a religious organ. We were not aware of it, and an extract in which Natives are spoken of as niggers, and Mr. Sharpe's flagellations justified, does not favor the idea.

A census will be taken under the orders of the Secretary of State, in 1881, throughout India, as nearly as possible on the same day.

—*Indian Chr. Herald:* "Dr. Thoburn has lately baptized a young man, of the name of Bisvanath Mitra, whose case presents one or two features of peculiar interest. Babu Bisvanath is a teacher in the Bengal Institution, the propietor of which, though a Hindu, is liberal enough to retain his services. He lives with his Hindu relations, who were, on his invitation, present at his Baptism. He had deferred his Baptism till he was in a position to support himself."

Wednesday, September 26.

—His Highness the Maharaja Holkar has opened several State grain shops in the city, and wheat is being sold at 12 seers per rupee, whereas the bazaar rate is 10 seers.

—The special court appointed by His Highness the Nizam, to hear and dispose of the case of Johnson *vs.* Hossain, has at length delivered judgment. The defendant was charged with attempting to stab the complainant. It has been ruled that the defendant be bound down to keep the peace for the future, and that he be fined in the sum of Rs, 75,000, in default two months' imprisonment.

—*Bombay Gazette:* "The great lesson taught by the campaign—a lesson full of comfort to nations which maintain small armies—is, in fact, that large armies are powerless to do much mischief unless they are handled by men of rare military capacity."

—The death of Colonel Baigrie, C. B. at Poona is announced. He was in the Punjaub campaign, in the Crimean war, with the Persian Field Force, in the Central India compaign of 1858, and in the Abyssinian Expedition 1867. The Colonel took cold last week from sleeping in a draught after having heated himself, and fever thus brought on killed him in the course of a few days. Col. B. was a skilful artist.

—A soldier at Deesa was bitten by a dog while feeding it, and after six weeks died of hydrophobia. Thereupon 500 dogs were put to death by order of the Magistrate, with remonstrance from the Banyans.

—No fewer than 137 people were arrested in connection with the recent riots at Delhi.

—Mr. P. Ryan is to act as third Presidency Magistrate.

—*Times of India:* "Says Mr. Pedder, 'the misfortune in India is that it is the interest of the soucar, and consequently his object (an object which he pursues with really admirable patience, sagacity and unscrupulousness) that agreements shall never be fulfilled; that transactions shall never be completed; and that his customer shall become hopelessly involved and completely in his power.' Contracts, of course, must be enforced by law; but the writer before us declares that the elements of a true contract cannot exist at all when there is no equality between the persons, no free will, no full knowledge. Again, the peasant is forced to borrow; at all events in bad times, to meet the inevitable assessment punctually, while the soucar is certainly not forced to lend, and 'yet the law gives him every protection, and gives his debtor none at all.' It is this alleged and unwitting complicity of the law with the wishes and interests of the soucar, that, according to Mr. Pedder, will, 'unless checked, result sooner or later in a social convulsion which will shake the Indian Empire to its foundation."

Thursday, September 27.

—Mr. Neal Dow testifies to the efficacy of the Maine law, as follows, "There never was a time when the policy of prohibition of the liquor traffic was more firmly established in the public opinion of Maine, than it is now. The original Maine Law was passed through the Legislature of 1851 by a vote of 86 to 40 in the House, 18 to 10 in the Senate. At the last session of our Legislature, January, 1877, after an experience of twenty-six years of the results of prohibition, an act additional, with greatly increased penalties, passed through both Houses without a dissenting vote." He further states that "the liquor traffic in Maine is reduced to very small proportions, and is entirely suppressed except in two or three of the larger towns, and is there confined to the lowest and vilest part of the foreign population, and is carried on with the utmost secrecy and caution."

—The Chicago Tribune says Minnesota will this year have "a wheat crop of 35,000,000 bushels. That is 5,000,000 more than expected before harvest; but we are warranted in the estimate, since threshers'

books show a universal yield of over twenty bushels to the acre. We shall have a surplus of betweeu 26,000,000 and 28,000,000 bushels for export."

—Mr. H. D. Cartwright, formerly of Bombay, died last week in England.

—The ship St. George, that lately arrived in a dismasted and damaged condition in the Hooghly, appears to owe her misfortune to the want of a pilot at the Sandheads. She, with many other vessels, was outside for days waiting to get a pilot to take her into safety.

—We had a regular Elephanta squall yesterday evening. Many prows were sunk in the harbour.

—*Times of India*: "Last Monday, the Jowakis surprised a Khuttuk Police post, killing four out of five men there. The same day, while Major Lance, of the 2nd Punjaub Cavalry, was selecting a site for a new outpost at Gundeayai. and while in the act of placing his men, was fired at and badly wounded in the left elbow."

—*Overland Mail* Sept, 7: The report of the Postmaster-General for 1876, issued on Sept. 5, states that the total number of letters which passed through the post-offices in the United Kingdom during that year was 1,018,955,200, equal to thirty-one letters per head of the population; the number of post cards was 92,935,700, and of newspapers and book packets 298,790,800, of which the newspapers alone numbered 125,065,800. The number of registered letters was 5,095,116. One of these letters, addressed to a bank, and containing 3,000*l*., was found to be unfastened. The number of returned letters was 5,897,724. Upwards of 33,100 letters were posted without addresses; and of these 832 were found to contain nearly 390*l*. in cash and bank notes, and nearly 5,000*l*. in cheques. 78,575 postage stamps were found loose in different post-offices, having been insecurely fixed, and 14,346 articles were found without covers.

The Glasgrow Free Church Presbytery has been engaged in considering a motion to examine a sermon on revelation and inspiration, published by the Rev. Dr. Marcus Dods, a Glasgow clergyman. The minority of the Presbytery seem to be of opinion that Dr. Dods's teaching was heretical, and twenty-nine voted for the motion, but forty-six voted for a second motion for the appointment of a committee to consider whether any action was necessary in the matter.

—Hale's Piano Factory and about 40 houses in 35th St., New York, were burnt Sept. 4. It is thought that about 50 persons perished in the flames.

—What does Mr. Forbes say? He says that the Czar dare not go back to Moscow untill a satisfactory peace is concluded. If he does, it will have to be at the point of the bayonet. If it takes five years, success must be attained. But he implies that neither the Czar nor the Grand Duke is fully alive to this fact; nor to a fact quite as serious, that the army is making a fatal mistake in waiting for reinforcements. Reinforcements can, of course reach the Turkish armies more rapidly, and when they come to the Russian camp "will hardly more than fill the gaps caused by battle and sickness." Bad generalship is declared to be at the bottom of all the disasters:—

The non-occupation of Plevna was a mistake. The non-occupation of Loftcha was a mistake. The neglect to ascertain the whereabouts of the army of Osman Pasha was a mistake. The battle of Plevna was a mistake; but all these mistakes are nothing as compared with the colossal blunder made by the Russians in remaining on the defensive since the battle of Plevna. All the other mistakes resulted in mere checks, which should have caused a delay of six days, nothing more. This mistake is a disaster, because it results in a second campaign. It is such a proof of incapacity, that unless the head-quarter staff is changed at once I shall begin to believe in the final defeat of the Russians, even at the end of a second campaign.

Friday, September 28.

—*Bombay Gazette*; Ahmedabad: Yesterday a man and woman were murdered by some ruffian near Nurora, a village in the neighbourhood of the camp. The hands of the female were cut off completely, for the sake, no doubt, of two paltry ornaments.

"The Captain of a steamer in Australia has discovered that the compass in an iron vessel when enveloped in earth is proof against magnetic deflections."

How is it that our scientific men never discovered this?

—The estate of Robert Forbes, late Registrar in the Customs Department of the Board of Revenue, which remained unclaimed in the hands of the Administrator General, Bengal, for upwards of fifteen years, has been credited as an escheat to the State.

—There is a Society of fat men in America. At their recent anniversary, 467 persons afflicted with corpulence presented themselves as eligible for the society, out of whom 291 were of the 200lb. standard weight or upwards. The average weight was 210lb., but one of the members—a peculiarly fat young man aged twenty-five—tipped the beam at 399lb. Several of the spectators were unusually corpulent, and one of the New York newspaper reporters scaled 288lb.

—*Bombay Gazette*; London: I am enabled now to give the true and correct card of the ex-English officers who are employed by the Porte in re-organising the Gendermerie. It is as follows:—

Sira Pasha, or Valentine Baker, General-in-Chief.

Divisional Inspectors.

Ghuldham Bey, late Lieut-Colonel, Madras Infantry.
Fawcett Bey, late Royal Fusiliers.
Gynge Bey, late 52nd Light Infantry.
Blunt Bey, late 14th Foot.

Brigade Inspectors.

Anthony Effendi, late Major Fawcett, 9th Lancers.
Swire Effendi, late 97th Foot,
Briscoe Effendi, late 15th Hussars.
Whitty Effendi, late 66th Foot.
Studdy Effendi, late 20th Hussars.
Ealic Effendi, late Bengal Infantry.
Talier Bey, late Bengal Police.
Norton Effendi, late Major 23rd Fusiliers.
Baker Effendi, late Bengal Police.

—Deaths last week, 709.

—Riots, more or less serious, have taken place at Delhi, Umballa, and in the Rohtak districts, in consequence of the high and increasing price of grain. The Punjaub Government have addressed a letter to their officers, warning them against interfering with trade in any way.

"At the same time the Lieutenant-Governor considers that any vexatious and capricious action on the part of grain dealers may be, in some measure, prevented by district officers without bad effect. When complaints are made, as have reached His Honor during the last few days, that baniahs refuse to sell grain retail at all, that they refuse money offered, and threaten to close their shops, there in is no doubt room for judicious interference on the part of the Deputy Commissioner. It will be ordinarily, if not invariably, found, that grain dealers do not refuse to sell, for to sell grain is their profession; they only refuse to sell at the prices offered. Any complaint of refusal to sell on the part of grain dealers should be at once investigated by the Magistrate, and on the spot; the chaudries of the grain bazaars should be instructed, without Government interference as to rates, to fix the prices of grain as often as may be necessary, and to notify these rates in the most public manner. So long as this is done the grain dealers should be altogether safe from violence. Magistrates and police officers must maintain the most careful watch that outbreaks and riots be not repeated in other towns."

—*Times of India*: "The violent storm of wind and rain that raged on Wednesday evening last has caused heavy damage in the harbour. Several boats and prows, aggregating about fifty-three in number, are said to have been swamped with their cargo of rice, coal, tea, coir, and sundry other articles, a portion of which was recovered yesterday by the Harbour Police and Customs authorities in a considerably damaged condition. About twenty native lascars employed on board of some of the lost prows are missing, and it is therefore believed that they have all been drowned."

—A Mr. Makenzie has been fined Rs. 100 for an assault with a stick upon a Mrs. Burns.

Times of India: There are in all 1,049 candidates for the next matriculation examination, in connection with the Bombay University. The examination will be held at Town Hall from the 1st of next month.

—One of the 10,000 ayahs who give opinm to infants in India, has been convicted at Calcutta and sentenced to six months' imprisonment.

—Rev. W. H. Harpur, Liverpool, formerly of Bombay, writer to the *Rock*: "A pamphlet has been sent to me by "A Protestant Friend," called *The Ritualistic Conspiracy*, in which my name appears as a member of the E.C.U. It is the one "W. H. Harpur, Mazagon, Bombay." I *did* join the E.C.U. (Bombay Church Union) in 1869 or 1870, and attended two of their meetings. I refused to attend any more, as I was not an extreme man," nor did I consider myself a Ritualist in either doctrine or practice. I never paid subscription or donation to the E.C.U., nor did I know that I was a member of the E.C.U. until I saw your pamphlet. Had I been an "extreme man" I might still have been in Mazagon, where I succeeded in building both church and parsonage, which at present is in the hands of the Cowley Fathers, so-called. As soon as I know who the secretary of the E.C.U. is I will write to him asking by what authority my name has been put upon the list of members and to withdraw the same.—I am, &c."

Miscellany.

—*Woman's Work*:

I have been a Sunday-school teacher for several years, and the more I see of the work the more convinced I am that an *unconverted teacher* is an anomaly as dangerous as an unconverted clergyman!

What is the teacher's office? Not to give the children head knowledge of Scripture—that is often far more efficiently done by the week-day mistress than the untrained teacher—but *to win each soul to Jesus*. How can that be even attempted by one who has no *personal knowledge* of Him of whom she ought to speak? Can you imbue a person with love for another who is a perfect stranger to you, and whom you only know of by hearsay? How then

"Can you tell them of a Saviour
Whom you have never known?"

Oh, no! to win others to Jesus, it is necessary that He should be to the teacher "a *living, bright Reality*." The children soon see whether their teacher knows what she is speaking about, and greatly does her influence rise when a bright, happy "Yes!" is given to the oft-asked question: "Teacher, do *you* love Jesus?"

Not only should a Sunday-school teacher be a decided Christian, but, as far as possible, she should not be an inexperienced one. Children think far more deeply than people imagine, besides hearing in their homes atheistical opinions of which many in a higher rank know nothing. All their questions and perplexities they will bring to their teacher to solve, and woe to her influence for good if she has not already answered them for herself. I have known a child just grasping the truth, and just taking hold on Jesus, all but thrown back into darkness by an unguarded remark of her teacher.

The theory that teaching others is good for unconverted girls, is most dangerous, not only to the scholars, but to the teacher. If she has any aptitude for teaching, she will soon learn to *talk* glibly enough, and very likely gain a certain amount of attention and interest; but, missing the true mark, may, perhaps, never find out that she knows nothing at heart of the truths of which she *talks* week by week, thus deceiving herself as well as those around her.

This letter is already too long; but may I send one word to my fellow teachers? The children look up to us more than we think, and take from us their ideas of Christian life. Dear friends, let us see to it that we *walk worthy of our high calling*: "*What manner of persons ought we to be in all holy conversation and godliness!*"

Selections.

MORALS OF THE CONFESSIONAL.

In accordance with the principle laid down by the Jesuit Leoni (see the extract which appeared in the *Rock* of Aug. 10th), we cannot fail to note how closely the Ritualistic clergy have followed his advice by introducing the Confessional among children of the most tender years as the best means, not only of undermining the Protestant Church throughout the world, but, "above all of subjugating the sentiments of the young." One of the "Series of Books for the Young, Edited by a Committee of Clergymen," to which the Primate recently called public attention in the House of Lords, recommends the duty of confession to "children at the age of six or six and a-half years," because it is *through the priest, and the priest only*, that the child must acknowledge his sins "If he desires that God should forgive him." The archbishop denounced such vile practices as these with a vigour that became him, declaring that such an outrage upon the first instincts of our English nature could only be described as a conspiracy against the doctrine, the discipline, and the unvarying practice of our Reformed and Protestant Church. To mention an instance of how rapidly these practices are spreading amonst the Ritualistic conspirators, the Rev. P. H. Newnham stated at the Plymouth Anti-Confessional meeting that he knew a clergymen at a popular watering-place who, though a few years previous he had expressed to him his own fears that his Ritualistic friends would "upset the coach" in consequence of their furious driving, had himself progressed so rapidly in his *Facilis descensus Averni*, that on a recent occasion he had examined seventy young girls for confirmation, and refused to give any one of them a ticket unless she previously confessed her sins to him, who alone claimed the right and power of giving her the grace of "Priestly absolution" in place of God!

It is said by many of the advocates of the Confessional that it has a tendency to lessen the immorality that is so closely allied to our fallen nature. But is

this the fact? All the evidence that we have even discovered—and our researches have extended over many years and many lands—is directly the other way. To quote some of the innumerable testimonies at hand on this subject from the most unexceptionable witnesses. What can be more painfully instructive than the Bull which POPE PAUL IV. was constrained to issue, A. D. 1557, against "Solicitants," in consequence of the unspeakable abominations connected with the Confessional? Notwithstanding that this vile system had been authoritatively imposed upon the adherents of the Papacy during the previous three and a-half centuries—notwithstanding that it was surrounded by all the safeguards which the Roman system could devise,—yet the sad results were such as to constrain its "infallible" head to denounce them in these telling and terrible words: "Whereas certain ecclesiastics in Spain, having the cure of souls, or deputed to hear the confession of penitents, have broken out into such heinous acts of iniquity as to abuse the sacrament of penance in the very act of hearing confession, not fearing to injure the sacrament, &c.. by enticing to immoral acts at the very time they were making their confessions." And how common this sin is in connexion with the Confessional, let the trial of a Roman Catholic priest named DON GURLINO, curate of San Carlo, at Turin, as reported in the *Times* of May 16th, 1860, for the seduction of *thirty three young girls* by means of the Confessional, decide. On the overwhelming evidence brought against this monster of vice he was condemned to several years' solitary confinement. The *Guardian* of May 3rd 1876, records a still more appalling amount of wickedness in the trial of another priest named KOOPMAN, vicar of the Cathedral Church at Antwerp, who was tried—very properly with closed doors—for the seduction of no less a number than *eighty-two young girls* by means of the Confessional. And lest it should be supposed that happy and enlightened England is free from the contaminating influences necessarily connected with the Confessional, the evidence, alas! speaks strongly to the contrary. We will just lift the veil for a moment while quoting the testimony of a clergyman whom we personally knew, who seceded to Rome in the vain expectation of finding rest for his troubled soul, but who was compelled to return to the mother whom he had deserted when he became better acquainted with the extent of the iniquity which permeates the Roman Church. And this is his testimony on the subject: "I have read," he says, "to the pure and simple-minded Cardinal Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman priest in England, of such enormities of lust in his fellow-priests around him, that the reading of them took away my breath, to be answered, '*Caro mio, I know it; I know it all, and more; and worse than all. But nothing con be done!*'"

But it may be said such things cannot happen in our Protestant Church, where the moral standard is at a much higher elevation than in Romish countries, and where, in addition, we have—or had—a married clergy to deal with, against the anti-Christian system of enforced celibacy which has so long ruled in the Church of Rome. Alas! alas! evidence is again opposed to such a view. As one of many sad cases, we may mention the instance of an elderly married clegyman in the diocese of Exeter, famed for his ultra-Ritualism, who succeeded in seducing a lady of rank by means of the Confessional (just like another instance of the same sort which occurred at Constantinople, A. D. 390, during the episcopate of Nectarius, and which effectually stopped the attempt to introduce the Confessional for many centuries), and which by a singular retribution was also the means of his exposure. This Ritualistic confessor had to resign his benefice and retire to another part of the kingdom, and the matter was hushed up. The painful admission of the late Bishop of WINCHESTER (WILBERFORCE) in Convocation, May 9th, 1873, in reply to the petition of 480 disloyal Ritualistic priests for licensed confessors, betrays the alarming extent to which this evil has already spread. "I know," said he, "some young men in my own diocese who have taught that no man can lead the highest Christian life unless he is in the habitual practice of confession. This I hold to be a most mischievous doctrine, one entirely alien to the whole spirit of the Church of England." And his successor in the see, Bishop HAROLD BROWNE, added his merited condemnation of the practice now so rife among Ritualistic novices of the priestly caste, and certain fast young ladies whose religion developes into the alternative of spending their time between the opera-box and the confessional-box. "I am sorry to say, that I have been personally cognisant of two or three most grievous results that I can only allude to in a general form, through young women having chosen young men, by their own free choice, as their confessors." One of the most scandalous perversions of truth is the idea so pertinaciously held by some of these Anglo-Ultramontanes that the highest Christian life cannot be attained without habitual confession. Even Dr. PUSEY, who is more responsible than any other man for the introduction of this hateful and un-Catholic system into the Church of England, admits in his famous note on Tertullian, in the "Library of the Fathers," that "the Church did not require confession to any save GOD;"—a statement which everyone moderately acquainted with the writings of the early Fathers well knows to be true, and Dr. PUSEY might with equal justice have added, "*or recommend it.*"*—(*Rock*)

ADMISSION OF LEADING SKEPTICS.

"OUR ENEMIES THEMSELVES BEING JUDGES."

WHATEVER else may be taken away from us by rational criticism, Christ is still left—a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Paul, whose character and idiosyncracies were of a totally different sort; still less the early Christian writers.

About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preeminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life."—*J. S. Mill.*

The evangelical history bears no marks of fiction. The history of Socrates, which no one presumes to doubt, is not so well attested as that of Jesus Christ. It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero. —*Rousseau.*

If in Jesus the union of the self-consciousness with the consciousness of God, has been real—expressed not only in words, but actually revealed in all the conditions, of his life—then he represents the highest point within the religious sphere: a height which posterity cannot reach, inasmuch as it could only be climbed with the help of Jesus, who first attained it. As little as humanity will ever be without religion, as little will it be without Christ. And this Christ, as far as he is inseparable from the highest style of religion, is *historical*, not mythical—is an *individual*, not a mere symbol. To the historical person of Christ belongs all in his life that exhibits his religious perfection, his discourses, his moral action, and his passion. *He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart.—Strauss,* 1838.

Jesus is the purest among the mighty, the mightiest among the pure, who, with his pierced hand, has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.—*Richter.*

Jesus has no visions; God does not speak to him from without; God is in him; he feels that he is with God, and he draws from his heart what he says of his Father. He lives in the bosom of God by uninterrupted communication: he does not see him, but he understands him without need of thunder and burning-bush, like Moses, or of a revealing tempest, like Job.

Whatever be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus.—*Renan.*

Thomas Jefferson, although a disbeliever in Inspiration and an opponent of the Bible, yet explicitly admits the innate truthfulness and purity of the character and teachings of Jesus. Writing to John Adams concerning a volume entitled "The Morals of Jesus," which he was then engaged in compiling from the New Testament, he says: "We must reduce our volume to the simple evangelists, select even from them the very words only of Jesus. There will be found remaining the most sublime and benevolent code of morals which has ever been offered to man." Subsequently he declares as his object in preparing the same book, "to place the character of Jesus in its true high light, as no impostor, but a great reformer of the Hebrew code of religion." He further says: "It is the innocence of his character, the purity and sublimity of his moral precepts, the eloquence of his inculcations, the beauty of the apologues in which he conveys them, that I so much admire." Yet again, referring to the Gospels, he says: "Intermixed with things impossible, superstitions, fanaticisms, and fabrications, are sublime ideas of the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence, and simplicity of manners, neglect of riches, absence of worldly ambition, and honors, with an eloquence and persuasiveness which have not been surpassed. These could not be inventions of the grovelling authors who relate them. They are far above the powers of their feeble minds. They show that there was a character, the subject of their history, whose splendid conceptions were above all suspicion of being interpolations at their hands.

"Jesus preached at all times," said the late Mr. Noah, a Jew, and a distinguished editor of New York, "and in all places, in and out of the temple, with an eloquence such as no mortal has since possessed. Jesus was free from fanaticism; his was a quiet, subduing, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vain-glorious. He sincerely believed his mission, courted no one, flattered no one; was pointed and severe in his denunciations. These are not the characteristics of an impostor: but, admitting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government, and liberal feelings which spring from his religion, what right has any one to call him an impostor?—that religion which is calculated to make mankind happy, cannot be a false one."

Dr. Raphael, an elegant scholar and eloquent rabbi, of thirty years since, speaks in a similar strain:

"If you are desirous of knowing the opinion of a Jew, aye, of a teacher in Israel, respecting the proceedings against and the condemnation of the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with these proceedings, or to uphold that condemnation; I, as a Jew, do say, that it appears to me Jesus became the victim of fanaticism combined with jealousy and lust of power in Jewish hierarchs, even, as in later ages, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism combined with jealousy and lust of power in Christian hierarchs; and while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling his character or deriding his precepts, which are for the most part those of Moses and the prophets."

A man ridiculed for his lack of knowledge, in a nation of forms, of hypocritical priests and corrupt people, falls back on simple morality, simple religion; unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudice of his age, nation, or sect; gives free range to the Spirit of God in his breast; sets aside the law, sacred and time-honored as it was, its forms, its temple and its priests; puts away the subtle learned doctors of the law; and pours out a doctrine beautiful as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the Rabbis, he rises above them all.

That mightiest heart that ever beat, stirred by the Spirit of God, how it wrought in his bosom! What words of rebuke, of comfort, counsel, promise, hope,

* That learned and honest Roman Catholic writer Daille truly says: Secret confession has a chief place among modern Latins, but nowhere in the ancient Church; at the close of life it is universal among the moderns as a bounden duty, but totally unknown among the ancients."

did he pour out! What profound instruction in his proverbs and discourses! What deep divinity of soul in his prayers, his action, sympathy, resignation! *It is for his truth and his life, his wisdom, goodness, piety, that he is honored in my heart—yes, in the world's heart!—Theo. Parker.*

GUIZOT UPON THE EULOGIES OF SKEPTICS.

It would seem as if it were desired to restore to Jesus Christ as a mere man, the superiority of which they deprive him in refusing to see in him the God-head. But what incoherence, what contradictions, what falsehood, and moral impossibility in his history, such as they make it! What a series of suppositions irreconcilable with the facts which they admit! This man they make so perfect and sublime becomes by turns a dreamer or a charlatan; at once dupe of his own mystical enthusiasm in believing his miracles, and wilful deceiver in tampering with evidence that he may accredit himself. The history of Christ is thus but a tissue of fables and falsehood; nevertheless the hero of this history remains perfect, sublime, incomparable,—the greatest genius, the noblest heart, that the world ever saw; the perfect type of virtue and moral beauty; the supreme and rightful chief of mankind. And his disciples in their turn, justly admirable, have braved everything, suffered everything, in order to abide faithful to him, and to accomplish his work; and in effect, the work has been accomplished. So contradictory and insolvable a problem they present to us instead of the one they labor so hard to suppress.

History reposes upon two foundations,—the *positive* evidence or documents concerning the facts and persons, and the *presumptive* evidence or moral probabilities resulting from the connection of facts and the action of persons. These two foundations are entirely wanting in the history of Christ as it is related or constructed in these days. On the one hand, it is in evident and shocking contradiction with the testimony of the men who saw Jesus Christ, and of the men who lived near those who had seen him. On the other hand, it equally conflicts with the natural laws connecting the actions of men and the cause of events. It does not deserve the name of historical criticism: It is a philosophical system and a romantic narrative substituted for the substantial proof of the moral evidence. It is a Jesus false and impossible, made by the hand of man, pretending to dethrone the real living Jesus Christ, the Son of God.

JUSTIFICATION.

BY REV. W. H. M. H. AITKEN.

"Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 38—41). Our subject to-night is justification. Let us begin by endeavouring to obtain a clear apprehension of what it is. In order that we may obtain this, let me briefly point out what it is *not*. Jestification is *not amendment*. I am afraid a great many people think it is. You will hear people frequently use a well-worn phrase, and talk about "turning over a new leaf." My friend, what becomes of the old leaf? You turn over a new leaf; there it is, white and pure; but it does not affect the stain, the blot, the disfigurement that has gone before; and thus, if it were possible to keep that leaf perfectly pure and stainless, there would still be enough in the old book to condemn the guilty soul a hundred times over. Justificatian, then, is not amendment.

Neither is it *repentance*. A man may have deep repentance, and yet he may not be justified. Neither are we to regard justification and conversion as synonymous terms. *Conversion* has to do with our act of turning toward God; *justification* has to do with God's action toward us. It is something, then, dear friends, in which we are not the agent, although it is dependent with compliance on our part with certain specified conditions. Man to be justified must give up all attempts to justify himself. A large number of persons are excluded from the state of justication because they are, like the Pharisees of old, seeking to justify themselves. Are there any of us of whom this is true? It matters not what form our justication takes. We may justffy ourselves because we are not worse than other people, or because our views of religion are so proper; or we belong to an evangelical congregation, where the truth is preached. What can we require? Before God can justify us, we must condemn ourselves, or, rather, recognize that God has condemned us, and admit the justice of the sentence of condemnation.

With this thought present in our minds, I proceed to point out that justification is

AN ACT ON GOD'S SIDE,

which comes into operation the moment there is present on our side a disposition to be affected by that act. It is quite true that on my side I am to be justified by faith; it is equally true that no outward act on my side will justify, unless God Himself, sovereign Judge of all, were to make and has made provision for my justification. But inasmuch as the blessed, glad tidings of the Gospel amounts to the fact that God has made such provision, the only impediment to many of us is that we are reluctant to accept justification on God's own specified terms; and the result is, that though the right to justify is present with God, yet the effect of justification does not actually take place, because, although we may say we are willing to be justified, we are really reluctant to be justified in God's own way.

I go a step further, and point out that *justification* is not mere *forgiveness*. Every justified man is a forgiven man, but justification implies something more than forgiveness.

There is a felon in one of our prisons, and the Queen issues a royal letter by virtue of which that man is pardoned, and goes forth from the prison, a pardoned criminal, but a criminal still; and although the authorities no longer have the power to incarcerate him, and the law, so far as he is concerned, is a dead letter, who would select such a person for a friend? Who would not look upon such a person askance, and draw off from him?

BROUGHT NIGH.

Now, my dear friends, it would be a great thing indeed if God were to forgive us—more than we ever deserved, surely; but such is the love of God, and His gracious purposes towards us, that He will not be satisfied with merely forgiving, but will bring us near to God; not to go with hanging heads and drooping hearts as pardoned felons, as though, while we richly deserved condemnation, by an act of personal favour on the part of God we are out of prison. That is not to be our position, but our position is to be "heirs of God and joint-heirs with Christ." Nothing less than this is God's design. Now, a pardoned felon will go and hide himself in the dark, if he has any sense of shame in him; his pardon will not put him in such a position that he will feel free to claim for himeelf a degree of consideration which might otherwise belong to him; he must slink into a dark corner, and conceal himself from observation. If our condition were such as that, if that were our position in the sight of God, we should have no pleasure in thinking that God's eye was resting upon us. Now, as I have said, it is the great aim and end of the Gospel to bring us, who were far off, near; and this is accomplished by justification—something more than mere pardon; for a justified man is not simp'y a pardoned felon, but one against whom the law has no claim, and who therefore is bold enough to hold up his head even in the very presence of the Judge of all.

THE RIGHTEOUS JUDGE.

Further, notice that justification is a *judicial* act, forgiveness a *personal* act. I, as a private person, may forgive one who has done me an injury, but it is only by the exercise of a judicial capacity that I have a right to justify him. In our relation to God as a Judge wo are justified—a point of most supreme importance. We sometimes hear people say, "I trust to the mercy of God." I say the mercy of God by itself will never justify. A judge may not exercise the prerogative of mercy; it is the bounden duty of the judge to see that the sentence of the law is carried into effect; he has no choice in the matter. A plea, addressed to a judge, for mercy, is so much breath spent in vain. The prisoner who throws himself down before the bench, and says, "Oh, for all the considerations of humanity, have mercy on me!" is simply spending his energy in vain. The judge, as such, must of necessity represent law.

When we stand before God as our Judge, what we require is not simply a God of mercy, but that the law of God itself should appear on our side. The wondrous revelation made to us in the Gospel of the Lord Jesus Christ is that this has become possible. How has it become possible? There are two senses in which the word *justification* may be employed; it is either positive, on the one hand, or negative, on the other. Negative justification consists of my being rid of the force of the accusation made against me. A man is justified negatively when it is found that the case supposed to be against him is a case against him no longer, that the facts are really in his favour, instead of being, as supposed, against him. If I am charged with some particular vice or crime, I am justified negatively as soon as it is demonstrated that I have not committed that crime. But God not only requires that I should not *break* His law, but that I should *keep* it, and that is very different thing. I may satisfy myself that I have never committed adultery, never stolen never *broken* the law; but supposing I can satisfy myself on these points, it does not demonstrate that I have *kept* the law. Have I devoted all the powers of my being to the fulfilment of God's good will concerning me? Is my life one of perfect obedience? If not, though I may not have been an actual transgressor in the sense of having flown in the face of revealed precepts, I am equally an offender, because my sins of omission are just as much sin in God's sight as my sins of commission. I have come short of the glory of God. In order that I may stand justified, and therefore accepted, before God, and under the smile of His favour, free to enter into His presence, and enjoy real, spriritual communion with Him, in order to this, what is required is, that I should be first of all justified from my offences, and, secondly, justified positively as one who has actually accomplished the will of God concerning him.

THE CRIMINAL JUSTIFIED.

How is man to be justified negatively? There are two ways in which a supposed criminal may be thus justified. I say *supposed* criminal, for there is only *one* way in which a *real* criminal may be justified here on earth, but there are *two* ways in which a *supposed* one can be justified.

If the charges can be demonstrated to be false, if it can be shown that there is "no case" against him, the man passes out of court with an unblemished character. Now, let us ask ourselves, can we claim to be justified in this sense? Am I speaking to any to-night who can boldly look up into the face of God, and say, "Not guilty; I have never broken Thy law?" I do not suppose any of us will make any such plea. Much more commonly I find people went to say, "Oh, yes, you know we are all sinners; but I have never done any particular harm." That is talking nonsense. If you are a sinner, you have done a great deal of "particular harm," for to be a sinner is to do harm. Such a plea only serves for deceiving your own soul; you can never escape the Divine scrutiny by any such pleas as these. You stand before the bar of God, condemned already by your own confession; for "the soul that sinneth, it shall die," whether the sin be great or small. We have to give up all hope of justifying ourselves in that way. We cannot justify ourselves because the sins have not been committed.

FULFILLING THE PENALTY.

What other possibility of justification is there? The only other way is by the fulfilment of the penalty against the offence. Supposing a prisoner suffers penal servitude for a term of years. The moment the last minute of that term has expired, the prisoner can say, "Throw open the door; I can go forth now. In spite of all the powers and authorities which represent the majesty of the law of the land, there is no longer a power in existance which can keep me a prisoner." He has borne the penalty which the law, assigned for the particular sin of which he has been guilty.

THE AWFUL DOOM.

But the doom pronounced against our sin is death. Mysterious word! I trust none of you will ever know what it means in all its fulness and bitterness. God has thrown a veil of mystery round the subject, and only from inference can we draw a conclusion as to what this mysterious doom of death can be. The moment Adam sinned, he seems to have been severed from God. That severance is *death*. When the Lord Jesus Christ was made sin, He was shut out from all communion with God, and He cried out as one forsaken of God. Sin again demonstrated itself to be severance from God in the death which followed where sin was imputed.

At this present moment those not quickned by the Lord Jesus Christ are described as "dead in trespasses and sins." Why? Because we are cut away from real communion and fellowship with God. We are not morally dead, we still continue to have a will of our own; but while we exercise our powers, in God's sight we are "dead in trespasses and sins"—that is to say, spiritually dead; and as we are spiritually dead, so we are morally alive. Those faculties of our nature by which it is possible to receive the grace of God are gradually being withered up by the paralysis of death, until, when the process is completed, we are given over to eternal separation from God.

THE GROUND OF CONFIDENCE.

This is the true philosophy. Paul states in the clearest and strongest language what is the ground

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of his confidence. He says, "I thus judge, that if One died for all, then all died." It was upon this that the confidence of the apostle was placed. He regarded the Lord Jesus Christ as identifying Himself with those He came to redeem. Paul saw Him, as one with them, taking the place that belonged to them, united in God's sight with those He came to redeem; he saw God's blessed Son passing under the sentence of Divine justice, and paying to the very last farthing the debt which humanity owed. Because He has borne it all, because the infinite justice of God is satisfied upon Him, we are now in a position to come to the same conclusion as did the Apostle Paul—"If One died for all, then all died."
—*Word and Work.*

TELEGRAPHIC NEWS.

London, 20th: The mansion House fund for the relief of the famine in Southern India amounts to £200,000.—At a meeting held at Salisbury on behalf of the Indian famine, Mr. Fawcett spoke and said he deprecated a grant being made by the British Government, as it would weaken local energy. Economy, he said, urges that retrenchment in the expenditure on the Indian Army should be made, and the employment of the surplus on irrigation works.

21st: Advices from the seat of war state, that bodies of the Russian Imperial Guard are daily passing through Bucharest on their way to the front.—A Turkish official despatch states, that Mehemed Pasha with his army is slowly advancing along the right bank of the River Banikolom towards Kopriva, which is twelve miles to the south-east of Biela, where the Russians are concentrating their troops. A great battle in this quarter is believed to be imminent.—According to information received from Constantinople the Porte will refuse to entertain any proposals for mediation while a single Russian soldier remains in Turkey, and will also refuse to grant an armistice unless concurrent with proposals for peace.

Paris, 21st: The Manifesto, which has just been issued by Marshal MacMahon, has caused some uneasiness. The Republicans are indignant about it, and have issued a counter Manifesto.

London 22nd: It is reported that Mehemed Pacha has gained a complete victory after many hours' continuous fighting over the Russians, 100,000 strong, at Biela. The losses on the Russian side are said to be great.—Latest advices of the fighting in Montenegro state that the Montenegrins are masters of the Duga Pass.

Paris, 22nd: The result of M. Gambetta's second trial is the confirmation of the previous sentence passed upon him.—An official decree has been issued ordering the elections to the new Chamber of Deputies to be held on the 14th October.—Both Houses of the French Legislature have been convoked for the 7th November.—According to unofficial Turkish accounts the attack made by Mehemed Pacha was on the Russian positions beyond the Banikalom, where the Russians are strongly entrenched in the village of Tchairkens and along the river. No Turkish official account of the battle has yet been received.—General Ignatieff is in disgrace with the Czar, and has gone to Kiev.—The Colonel of the 69th Foot has been appointed Colonel of the 15th Foot, vice General Drought, deceased. The Colonel of the 54th Foot has been appointed Colonel of the 69th Foot, and Lord Mark Ker has been appointed Colonel of the 54th Foot.

London, 24th: According to a Russian official despatch the Turks resumed the bombardment of Fort Nicholas in the Schipka Pass on the 21st inst., and afterwards made repeated but unsuccessful attempts to carry the position by assault. The fighting is continuous.—On the 19th instant at nightfall Ismail Pacha attacked the positions held by General Tergukassow but was defeated with great loss.—Reuter's special correspondent states that Tergukassow's positions have been almost turned by the Turkish force to the South of Igdyr.—Supplies are failing the Russians owing to the failure of the crops in the Province of Erivan. A Turkish official despatch states that a Turkish Division acting as convoy to a fresh supply of ammunition for Osman Pasha's force has arrived within two hour's march of Plevna.—Fighting took place at Biela on the 21st inst. without any decisive result.—The Examination of the detectives in connection with the Turf Frauds has ended in the whole of them being committed for trial. Bail has been accepted in the cases of Inspector Clarke and Mr. Froggatt.—According to a Russian official despatch, the loss sustained by the Russians in the Schipka Pass on the 17th instant was 31 officers and 1,000 men. The fighting is described as most desperate.—The Indian transport Euphrates sailed from Portsmouth to-day for Bombay.

Paris, 24th: An electoral Manifesto by the late Mr. Thiers has appeared, in which he lays great stress upon Republican ideas, and declares a Republic with an anti-Republican *personnel* to be intolerable.

New York, 24th: A fire has taken place at the American Patent Office, in which from 50,000 to 75,000 models of diffent Patents were destroyed.

London, 25th: According to Russian official despatches, which are confirmed by the accounts from newspaper special correspondents, Mehemed Pacha, on the 21st instant; made repeated attempts to carry the Russian positions at Tcherkowna on the River Jantra, which were however unsuccesful. The Turkish infantry reached the enemy's entrenchments, but were defeated and compelled to fall back, their supports failing to come up in time. The Russian loss was 20 officers and 400 men, whilst the loss to the Turks was heavier.—The Turkish force advancing to the relief of Osman Pasha has been met by Russian reconnoitring parties, who fell back on the approach of the enemy. A Turkish official despatch states, that the Turkish division acting as convoy to the ammunition train destined for the use of Osman Pasha's army has entered Plevna.—Advices from Suleiman Pacha, dated the 23rd instant, state that the bombardment of the Russian positions in the Schipka Pass is continuous.—General Todleben has been ordered to direct the siege of Plevna.—The army of the Grand Duke Alexander (The Czarewitch), which occupies the line of the River Jantra, has been reinforced by two Divisions of the Russian Imperial Guard.

26th: Latest advices from the Seat of War state that Turkish troops have occupied a natural stronghold on the Roumanian side of the Danube, opposite to Silistria.—The total of loss sustained by the Russian and Roumanian forces before Plevna has been 27,000 men.

27th: It is reported that on the 25th instant an attack was made by the Russian Centre on Plevna, in which the Russians were defeated with very heavy loss. No official confirmation of the defeat has yet been received.—Latest advices from the seat of war in Asiatic Turkey state, that the Russians have attacked the Turkish positions to the South of Igdyr and been compelled to fall back with a loss of many in killed.—General Tergukasow's force has been reduced to twelve battalions, the rest having been sent to reinforce the Grand Duke Michael's army.—The rainy season has commenced in Bulgaria, retarding Military operations.—The Mansion House fund for the relief of the Indian Famine has reached the sum of £250,000.—The appeal of M. Gambetta against his sentence is fixed to come on for hearing in November next.—The following correction of yesterday's telegram has been received from the cable office:—"Russo-Roumanian loss before Plevna 21,000, not 27,000 as given."—Despatches have been received from the principal newspaper Special Correspondents, including the *Daily News*, at the seat of war which announce discontent that at the Russian head-quarters the greatest and discouragement prevail, and that the Russian officers regard success to their arms as hopeless unless a change is made in the *personnel* of the Staff, whose incapacity they assert has been manifest in each phase of the campaign.—The siege of Plevna is at a standstill for the want of shovels to carry on the works.—The trial of Lewis Staunton, Mr. and Mrs Patrick Staunton, and Alice Rhodes for the murder of Harriet Staunton at Penge was concluded at the Central Criminal Court to-day. The jury returned a verdict of wilful murder against them all, with a strong recommendation to mercy in the case of the female prisoners. Sentence of death was passed on all four prisoners.

PASSENGERS SAILED.

Per Str. *Indus*, additional:

For Southampton.—Mr P McNabb, Mr Lickford, A Lady, Mr J Hyde, Lieut F W S Jackson and Mr Tilley.

PASSENGERS ARRIVED.

Per Str. *Trinacria*, 25th from Liverpool:

Capt and Mrs McCall and infant, Mr Beale, Mrs and two Misses Casserat, and Mr and Mrs Underlowne and child.

Per P. and O. Str. *Gwaliar*, 26th:

From Southampton.—Mr J Brown, Hon H Reynolds, Mr J Clarke, Miss R Ellis, Messrs E Catchpole, W Russell, A Pottle, J Sallnow, E Saw, T H Parry, G Dobbin, J Caunt, Dr and Mrs Lloyd, Surgeon-Major Doyle, Mr and Mrs Hill, Messrs J C Osborne, J Roxburg, Scobie, and Mrs Goslet.

From Venice.—Messrs J C Wurzer, J F Maxwell, W O Clarke, P Clarke, R Sewell, and Jefferson.

From Brindisi.—Messrs H Marsh, M Simpson, H O Hallett, L Campbell, Surgeon-Major King, Mr and Mrs Massey, Miss Knowles, Surgeon and Mrs Sinclair, Captain Owen and Dr Bellanny.

From Suez.—Mr Masoutti.

Domestic Occurrences.

BIRTH.

SMITH—At Bombay on the 13th September the wife of Mr. Sydenham N Smith of a daughter.

PINCOTT—September 16th, at Shahabad the wife of Mr. W Pincott, of a daughter.

MARRIAGES.

DURANT—OLDREIVE—September 17th, at Dean Hall Methodist Episcopal Church, Bombay, by Rev. W. E Robbins, Mr Albert H P Durant to Miss Sarah Oldreive.

WILLIAMSON—FLYNN—September 19th, at Umballa, by the Rev. Morrison of the Scotch Church, Ozmond Edmond Williamson, of Bombay to Miss Mary Jane Flynn.

DEATH.

DRACUP—September 22nd at Grant Road, Lionel son of Mr. C S Dracup, P. W. D., aged 16 months.

"BOMBAY GUARDIAN."

Subscriptions received from 22nd to 29th Sept. 1877 at the new rate.

Mrs. Anderson 1st October 1878, Rs. 9-4; John Staples, 20th August 1878, Rs. 7-10; Private James Staples, 31st December 1877, Rs. 2-6; T. Lafrenais, 14th February 1878, Rs. 3-13; G. J. Catley, 18th October 1877, Rs. 1; R J. Sharman, 30th September 1877, As. 8; Geo. Baird Rs. 10; E. Brown 23rd October 1877 Rs. 1.

Advertisements.

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